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DIOCESAN CHRONOLOGY FOR DECEMBER, 1915

1.—Wednesday. Rev. P. E. Dupont, Rector of St. Joseph's Church, Biddeford, suffered a slight stroke of paralysis.

4. Professor Dupriez, from the University of Lourain, now a profressor at Harvard University, lectured in Portland.

5.—Sunday. Rt. Rev. Bishop preached in Sacred Heart Church, Portland, at two Masses.

8.—Feast of the Immaculate Conception; closing of the Novena at the Cathedral in the evening, nearly 3000 women present.

9.—Rev. P. E. Dupont died at 9.40 P. M. Had been Rector of St. Joseph's during 36 years. Rev. J. Drolet temporarily placed in charge, and to make all arrangements for the funeral.

12.—Sunday. Rt. Rev. Bishop visited the new Chapel of St. Joseph's parish, Deering, and preached at the High Mass.

13.—Funeral Mass for the late Rev. P. E. Dupont, at St. Joseph's, Biddeford. Rt. Rev. Bishop was present and gave the absolution, the Rev. Louis Bergeron, Rector of St. Andrews, Biddeford, celebrant of the Mass, the Rev. Eugene Gauthier of St. Joseph's, Oldtown, preached the sermon; thirty-five priests of the Diocese were present. The last will was opened in the afternoon, and all the property was left in trust to the Carmelite Nuns of Montreal, to open a Convent in Biddeford or elsewhere, with the consent of the Bishop. No bequests to the parish or to the Diocese.

14.—Rt. Rev. Monsignor Arthur A. Hamel, P. R., of St. Hyacinth's Church, Westbrook, appointed Rector of St. Joseph's Church, Biddeford, to take possession on Jan. 1, 1916.

19.—Sunday. Rt. Rev. Bishop preached at two Masses in St. Dominic's Church, Portland.

20. V. Rev. Canon Adam of Montreal, as the representative of the Carmelite Nuns of Montreal, called upon the Bishop in regard to the will of the late Rev. Fr. Dupont. Visit of the Mother Superior of the "Bon Pasteur" of Quebec, in regard to Convent and School at Biddeford.

21.—Visit to Biddeford to inspect the Church property of St. Joseph's parish.

25.—Christmas Day. Solemn Pontifical Mass at the Cathedral and sermon by the Rt. Rev. Bishop.

28.—Canonical visitation of the Mother Home of the Sisters of Mercy at Deering.

Committee of Knights of Columbus agreed to manage details for a public lecture by the Hon. W. Burke Cochran of New York.

31.—Friday. Holy Hour of Adoration in all the Parish Churches of the Diocese in the afternoon or evening.

NOTE.

The decree of the Holy Father authorizing the invocation "Queen of Peace pray for us" will appear in the next issue of the Diocesan magazine.

The recitation of this pious invocation has however been approved by the Rt. Rev. Bishop, and is hereby officially recognized for use by members of the Church in the Diocese of Portland.

Bishop Scannell

A victim to that fell disease pneumonia which has brought to a close the useful lives of so many of our Catholic Churchmen since the dawning of the new year, Richard Scannell, third Bishop of Omaha, Nebraska, passed to his reward early Saturday morning, January 8th. Born May 12, 1845, at Midleton, County of Cork, Ireland, Bishop Scannell had consequently just passed man's allotted three score and ten years, yet the sounding of the death knell found him in the midst of the activities of busy life which had been most fruitful to the Church of Omaha.

Passing as a child through the schools of his native town he was then sent to All Hallows, Dublin, Ireland, where he was ordained to holy priesthood Feb. 26, 1871. Leaving at once for America, the young priest saw his first years of priestly life in the Cathedral of Nashville, Tenn., in which town he remained until his consecration as Bishop of the newly erected See of Concordia, Kansas, whence three years later he was transferred to Omaha.

His funeral services took place from St. John's Church, Omaha, on the morning of January 12th in the presence of the Rt. Rev. Metropolitan of the Province, the Most Rev. James J. Keane, Archbishop of Dubuque, the Rt. Revs. Bishops of St. Joseph, Mo., Wichita, Kan., Concordia, Kan., Sioux City, Ia., Kansas City, Mo., Leavenworth, Kan., Lincoln, Neb., Cheyenne, Wyo., Des Moines, Ia., Kearney, Neb., and Salt Lake, Utah.

The departed Bishop of Omaha was most touchingly eulogized by his life long friend, Archbishop Ireland of St. Paul, who after reviewing his personal sentiments over the bonds of real friendship sundered by death, thus sums up the career of the dead churchman: "Three score and ten, the years of Bishop Scannell on earth; forty-five of those in the priesthood—twenty-eight in the episcopate, twenty-five in the rulership of the Diocese of Omaha.

"He was nature's nobleman. The highest ideals in life and conduct enriched his mind. The purest and most unselfish motives inspired and permeated his actions. To all that was low, or tortuous, he was an utter stranger. To be in contact with him was to be lifted upwards towards the good, the true, and the beautiful. Close as were my relations with him, I never once discovered in him the thought, the affection that was not strictly that of the gentleman and the Christian.

"And whatever was in him was easily seen. His soul was limpid as crystal. Sincerity was the predominant feature of his intercourse with his fellows. He was incapable of concealment. As he thought, as he felt, so he spoke and acted, whether thereby he pleased or displeased, whether thereby he served or injured his own interest. Self he could never consider; the question always was, what it was that helped the great cause to which he was dedicated, what it was that righteousness and truth commanded."

After developing the idea of Bishop Scannell's retiring nature, his ripe scholarship, his love of America, the eloquent Metropolitan of St. Paul continued: "And now I tell what was best and holiest in Richard Scannell, what counts today in his favor before the supreme tribunal, as nothing else of itself could count; he loved and served his God. The law of God was his first law; his duty to God was his first duty—other laws bound him; other duties appealed to him, because they sprung from God's law, from duty to God. By our manner of obedience to God we are judged for eternity; therein for all men is the 'one thing necessary'—salvation in the bosom of the eternal God. Bishop Scannell was a pious and holy man—irreproachable in all his ways, devoted towards God and the things of God, loving God with his whole heart, sedulous in securing to himself the graces of religion. This is why, a scene of sadness, which is that of death, to those who know the true realities, becomes a scene of joyousness. 'The just shall live for evermore, and their reward is with the Lord.'

BISHOP BROSSART

The late Bishop Maes has been succeeded in the diocese of Covington by his Vicar-General, the Very Rev. Ferdinand Brossart. The new Bishop of Covington is a native of Bavaria where he was born in the town of Buechelberg October 19, 1849. Coming to the country with his parents when he was only two years of age, the future Bishop passed his early years in Cincinnati, going for the completion of his studies to the University of Louvain where he was ordained Sept. 1, 1872. There are in the diocese of Covington 86 priests and a Catholic population of over 60,000.

The Indian Sentinel

We acknowledge with pleasure the receipt of the excellent and attractive annual published under the auspices of the "Bureau of Catholic Indian Missions, 1326 New York Avenue, Washington." This yearly magazine similar in size and general make up to the official monthly of the diocese of Portland, the scene of old and continued missionary activities in behalf of the primal occupants of our soil, serves the purpose of placing before the Catholic American people, as well as others kindly disposed, the needs of the missions among the Indians of our country, and briefly records some of the past or present day activities in their midst.

The present number is most appropriately called "Father De Smet Number," and we must confess our indebtedness for the beautiful poem "At the Grave of De Smet" by Father Daly, S J., together with the article on the life of this extraordinary man from the ever active pen of T. J. Campbell, S. J.

In every way worthy of association with that glorious band of men, Biard, Druillettes, Bigots, Thurey, Rale, and others, who first trod the virgin soil of our State, the life of the great missionary of the far west is too little known in the schools of the present generation which seeks its examples among worldly heroes rather than among those that have chosen the "Royal road of the Cross." The life of no one, among these men so filled with Christian zeal has as yet been written or placed in what might be called its final setting. Various writers have here and there touched on their career, and even though some so called lives have been offered, the student familiar with the scenes of their labors, finds so many details lacking, so many epoch making events barely mentioned, that he is obliged to lay the otherwise well arranged and attractive volume aside with feelings of regret that the general reader will not have at hand a complete narrative capable of placing the living missionary before his enraptured gaze. To do this we know means the most patient research, and the hardest kind of unrequited labor, but it would be one on the the same par with that of the missionary in as much as he would have to seek an eternal instead of a temporal reward.

The present number of "The Indian Sentinel" is profusely illustrated showing the various scenes of Church activities among the Indians of our western states, illustrations which will surely possess great historic value for the future student

of Indian lore, for they will place before him details and situations which would otherwise be forgotten. Thus we have a very interesting article on "St. Mary's Institute, Bayfield, Wisconsin," beautifully located on the southern shore of Lake Superior, where Catholic training is given to Indian girls in the great affairs of life; and another on St. Mary's Mission School, Okanogan County, Washington State, where magnificent work is likewise being done in behalf of the rising generation of the Indian race.

A few other short articles dwell on the work being accomplished among the Santee Sioux in Nebraska, and at St. Ann's, Lodge Grass, Montana, as well as what the Church is doing for the many Indian children in attendance at the U. S. Indian School, Genoa, Nebraska, where owing to the fairness of the authorities, the Catholic pastor of a neighboring parish is enabled to celebrate Mass at the school two Sundays of each month, and at the same time prepare the children for the reception of the sacraments.

A good idea is also given us of the Papago missions in Arizona and the Choctaws in Oklahoma in which self-sacrificing priests and sisters are devoting their lives to the welfare of a fast disappearing race. But with all this, there is yet a great field open for cultivation, a great work yet to be accomplished which is outlined in the closing article of the Sentinel under the question "Are Catholic Indian Schools Necessary?"

As the question is a practical one for our Maine Catholics, we have also included this very important appeal in behalf of a worthy cause among the other articles of our January issue.

BISHOP DOUGHERTY

The diocese of Buffalo left vacant by the death of Bishop Colton last May, has been filled by the transfer of Bishop Dougherty from the diocese of Jaro, in the Philippines. A native of Philadelphia, and a professor in St. Charles Seminary at Overbrook prior to his appointment as a member of the Episcopate, Bishop Dougherty was selected for the See of Neuva Segovia, Philippine Islands, his consecration taking place June 14, 1903. After a stay of five years in the Diocese of Neuva Segovia, Bishop Dougherty was transferred, April 19, 1909, to the more important diocese of Yaro, whence he comes to Buffalo. The Catholic population in the diocese of Yaro is given at 1,000,000 which is served by a clergy which numbers only 75; in the diocese of Buffalo a recent census gives the number of Catholics as about 307,000, priests, diocesan and religious as 410.

Cardinal Gibbons

The announcement made by His Eminence Cardinal Gibbons on the very threshold of the new year that he will not be heard as frequently as formerly in the Baltimore Cathedral, brought deep regret not only to those accustomed to closely follow the monthly instruction given by His Eminence with marked regularity in the past, but to the many admirers of this noted man throughout the English speaking world.

"I have found that the preparation of these sermons taxes my strength greatly," said the Cardinal in his instruction delivered on the first Sunday of the present month, "and I am planning much as I regret to do so, gradually to stop giving them. I have been giving them many years now and feel that my age will prevent me going much farther with them."

After a life of 82 years largely busied with the affairs of the Catholic Church the world over, a leader among leaders in our own country, one does not like to realize that Cardinal Gibbons is growing old, that he is even in those weighty years when one finds the burdens and cares of life pressing more heavily as the days go by, and when one is led to seek that quiet and repose which should accompany the evening of our career; one would rather remember the aged Churchman as he stood in the midst of that remarkable gathering, that body of eminent men, the Fathers of the great third Plenary Council, in all the vigor of his Christian manhood, in the very midst of his years of Christian usefulness, the direct representative of the Holy See, chosen to preside over the deliberations and destinies of the Catholic American Church.

But the fact that about all who composed that grand assemblage have ere this passed to their reward, but bespeaks the Cardinal's advancing years, and the hope, sincere in the hearts of the entire American people, that they may yet be many and that his kindly voice long be heard in behalf of Christian righteousness throughout the length and breadth of this American Republic.

Catholic Indian Mission Report

STATEMENT OF THE SOCIETY FOR THE PRESERVATION OF THE FAITH AMONG INDIAN CHILDREN FOR 1915.

In 1914 the returns from the Society for the Preservation of the Faith among Indian Children were $29,589.45. In 1915 they have been $26,063.33, as follows:

From Membership Fees	$11,884 31
From Special Appeal of the Bureau	6,504 98
From Marquette League (Chapels, etc.)	4,755 04
From Mass Intentions	1,719 00
From Interest on Legacies	900 00
From Special Donation for Specific Purpose	300 00
Total	$26,063 33

It is with a feeling akin to despair that we call attention to still another falling off in these returns—the decrease being $3,526.12.

The Indian calls to us for help. His cry should touch every Catholic heart.

Under Governmental tyranny the children of some tribes cannot enjoy the benefit of their own moneys for educational purposes if they attend mission schools.

Must the Indian be forced to stand by and see his little ones dragged down to hell because of the helpless condition in which he is placed by narrow-minded interpreters of our laws? This he will be forced to do unless his more fortunate Catholic white brethren speedily and far more generously than heretofore come to his help.

WM. H. KETCHAM,

Director Bureau C. I. M. and
President Preservation Society.

Father De Smet

Father De Smet is one of the greatest glories of the post-colonial period of the Church in the United States. In the splendid history of his life by Chittenden and Richardson, we find the following rapid summary of his achievements:

"His prodigious labors, his travels, hardships and perils must be placed in the front rank of similar exploits. In his first seven years, he had travelled, by the slow methods of the time, a distance equal to more than twice the circumference of the earth. He had travelled in almost every clime and by every sort of conveyance. From the burning summer of the equator he had passed to the frozen winters of 50° 34′ north. He had travelled by sailing vessel, by river barge and by canoe; by dog-sled and by snow-shoe, on horseback and in wagon, and many a long mile on foot. He had endured hardships that seem to us almost impossible, and were undoubtedly the foundation of the ills he afterwards suffered. It was the period of 1844-46 that he referred to in a letter to a fellow-missionary who was in a complaining mood. 'I have been for years a wanderer on the desert. I was for three years without receiving a letter from any quarter. I was two years on the mountains without a roof, without a bed. I have been for six months without a shirt on my back and often have passed whole days and nights without a morsel to eat.' The same authority tells us that the distances covered by him in his missionary career run up to the astounding figure of 180,000 miles. He had crossed the Atlantic nineteen times and once made the perilous journey in a sailing ship around Cape Horn, completing it by the no less perilous entrance into the yet uncharted Columbia River in Oregon, escaping shipwreck half a dozen times on that single journey."

Bishop Purcell wrote of him in 1847: "Never since the days of Xavier Brébeuf, Marquette and Lalemant has there been a missionary more clearly pointed out and sent for this great work than Father De Smet." Thurlow Weed, one of the most conspicuous statesmen in those days, introduced him to President Lincoln as "my friend Father De Smet," and Lincoln frequently discussed the Indian situation with him; Thomas F. Benton, another great man of the period and whose son Father De Smet had baptized, wrote, in 1852, that "more could be done by Father De Smet for the welfare of the United States than an army with banners."

In 1851 Father De Smet assisted at the great Indian Council near Fort Laramie. In 1858 and 1859 he accompanied General Harvey on the Utah and Oregon expedition as a pacificator of the Indians. In 1864 he was sent by the Government to tranquillize the savages of the Upper Missouri and again on a similar errand in '67. In 1868 it was largely by his influence that the devastating war with the Sioux, which had spread through the whole region of the Upper Missouri and Yellowstone Valleys, was arrested and a treaty of peace arranged. To sum up: the man who could achieve the peaceful conquest of hostile chiefs, among whose infuriated warriors he walked, holding a banner of the Blessed Virgin in his hand and pleading with the Indians to forgive and forget, and then leading them down into the very midst of the United States troops and inducing 25,000 of them, in spite of the outrages of which they had been the victims, to make a treaty of peace, is entitled to a place of honor among the great men of this country.

These testimonies and facts are taken largely from Chittenden and Richardson's four splendid volumes published several years ago. We have quoted them elsewhere, but have repeated them in this instance so as to silence, if possible, the persistent clamor that is heard in some quarters against the great missionary's claim to distinction.

One charge against him is that he had never settled down to the routine work of any Indian mission post, but had passed his whole life in going hither and thither, and was, consequently, unacquainted with the real hardships of the Indian apostolate. Such an objection deserves no consideration, and if it is taken seriously it should also be urged against St. Paul himself or St. Francis Xavier, or, to take an American illustration, against the great Marquette. In the case of the last mentioned it must be remembered that he did not remain for any protracted period in any Indian mission. He did not even return to Mackinac whence he had set out with Joliet. On his way to the Mississippi he inaugurated a great number of posts which Father Allouez had subsequently to continue; but no one ever objected to his apostolic work as unworthy of consideration. So with De Smet. He possessed a peculiar power of fascination. White and red men alike were drawn to him. He was able to interest popes and prelates and princes in the great work in which he was engaged, and without his tremendous energy in obtaining supplies, both personal and fiscal, the missions of the West would never have been possible. The present writer remembers him years ago, when the boys of the college flocked around him not merely to hear some of the stories of his adventures, but also to look at and be near the man who was then attracting the attention of so many notable people in Europe and America. The memory of his charming personality is ineffaceable.

He is also accused of coloring his narrations in such a way as to give an altogether misleading impression both to future missionaries and to those who contributed so liberally to his enterprises.

This charge seems to have originated in the perhaps excusable ignorance of Europeans about the geography of this immense country; the size of the aboriginal tribes, and the exact facts in connection with one of the most interest events of American ecclesiastical history, namely, the conversion of the Flathead Indians.

Father De Smet first came into public notice by his book whose title was "The Oregon Missions." Oregon at that time was a very vague description. It now constitutes only one of the states of the American Union; but when he first saw Oregon it was not yet even American territory. It was a concession granted to the Hudson Bay Company by Charles II, and included not only what is now known as Oregon, but also the present states of Washington, Idaho, Wyoming, and Montana; then going beyond the present boundary line of the United States, through British Columbia, to the limits of the Yukon. In brief, it was a territory as large as Italy, France, Spain, and Germany combined. Hence it is clear, or ought to be, that when DeSmet spoke of the Oregon Flatheads he did not include the other tribes of that vast region. Nor if the Flatheads were good Catholics did it follow that their neighbors were influenced by their example. A tribe does not necessarily imply a great number of people. Three or four hundred lodges would make a tribe. Even the famous "Five Nations" of the Iroquois never went beyond three or four thousand people and they were restricted to one part of Central New York; for they could not go to Lake Erie without coming into conflict with the Cats, or to the Hudson without meeting the Mohegans.

Moreover, it is not true, as is sometimes said, that De Smet, being a Belgian and thereby somewhat French, was naturally prone to color his stories, for, though a Belgian, he was not a Walloon but a Fleming. That this enthusiasm about the Flatheads was not peculiar to him, but was shared by many writers who were neither French nor Catholic, may be seen by a glance at Washington Irving's "Bonneville's Adventures," pp. 380-90. Bonneville saw them before De Smet, namely, in 1834. Wyeth's "Oregon," p. 54, pays them a tribute of praise, and Elijah White, in a letter to the "Oregon Spectator" as late as 1846, wrote that "the red men of that region would almost seem to be of a different order from those with whom we have been in more familiar intercourse." Parker, in his "Journal," tells us that "nothing can be more evident than that at some time some influential and competent teacher had laid the foundations of religion and morality with conscientious care. Who was he,

whence he came, or whither he went is almost purely conjectural."

There is nothing "conjectural" about it. They were converted by a band of Iroquois from the old Jesuit reservation at Caughnawaga on the St. Lawrence, west of Montreal, but on the other side of the river. These Indians, headed by Regis Brugière and Ignace Shonomene, taught the Flatheads the elements of the faith and induced them to send a deputation down to St. Louis to ask Bishop Rosati for a "black-robe" to instruct them. This was as early as 1831, but the poor Indians were unsuccessful, until Father De Smet arrived among them in 1840. In the interval, however, these fortunate Indians had the happiness of enjoying the protection of the great John McLaughlin, the chief factor of the Hudson Bay Company and the undisputed King of the whole territory. McLaughlin was a staunch and thoroughly educated Catholic, and he saw to it that not only should these Indians suffer no contamination from the whites but both he and his Indian wife went down every Sunday to instruct them in their faith.

So little are these facts known that we are offered the information by Father Laveille, De Smet's latest biographer, that the chief of this Iroquois band had been baptized and married by the Jesuits and remained for some time in their service. As the Society of Jesus had been suppressed in 1773, it is hard to understand how an Indian who appears on the scene in 1831 could have been in their service (a most unusual occupation for a haughty Indian) and could have been baptized and married by them. The last Jesuit in Canada, Father Cazot, had died in 1800, and there was no other Jesuit there until Father Chazelle went to Montreal from Kentucky in 1842. Nor has Caughnawaga been in Jesuit hands until a few years ago.

It is more than likely indeed that the Flatheads fell off, subsequently, from their first fervor, but it would have been almost a miracle if the contrary had been the case. In 1842, McLaughlin, who had watched over these red men with such fatherly care, was deposed from power, and shortly afterwards Oregon was ceded to the United States. The usual results followed. They may be found in Helen Hunt's "Century of Dishonor."

That Father De Smet did not exaggerate his descriptions is clear from the words of Father Cataldo whose authority admits of no dispute. He was the Superior of the Rocky Mountain Missions and knew whereof he spoke. "Some," he says, "seeing only a small number of the stations and not finding there the conditions experienced by Father De Smet, concluded that his reports were exaggerated or were the work of imagination— I learned to appreciate Father De Smet when I came in contact with the Indians; and when occasion presented, I spoke my

mind to those who under-valued the author of the 'Letters.' I have always denounced their accusations." After this declaration and those of other competent authorities which might be cited, it is to be hoped that the charge will never again be heard.

A monument was erected in Termonde, Father De Smet's native town, to commemorate his greatness. It was in bronze and represented him holding a cross in one hand and an olive branch in the other. Possibly the hurricane of war which laid Termonde in ruins when the Teutons swept into Belgium has destroyed the monument, but his memory is in the hearts of his countrymen, and ought to be in ours.

T. J. Campbell, S. J.

BISHOP DORAN

In the death of the Rt. Rev. Thomas F. Doran, Auxiliary Bishop of the diocese of Providence, R. I., which took place at St. Joseph's Hospital, Providence, Monday morning, January 3rd, the diocese of Providence, and the Church in New England has suffered a distinct loss. A long and zealous career of over forty years in the priesthood had endeared him to the many privileged to know him; his loyalty to his Bishop in the government of this important diocese; his unassuming readiness to share in the burdens of the episcopate; his devotion to the welfare of his people, all imply that his unlooked for departure will be long regretted.

Consecrated Bishop less than a year ago, by his ordinary, the Rt. Rev. Matthew Harkins, a victim to the ravages of that fatal disease, pneumonia, Thomas F. Doran, was buried from the Cathedral of St. Peter and Paul, Friday morning, January 7th, 1916, Pontifical Mass of Requiem being celebrated by Bishop Harkins by whom he had been consecrated Bishop on the 28th of April, 1915.

Bishop Doran's standing in the community was amply attested by his numerously attended funeral, at which were many Bishops, and priests from the neighboring dioceses.

In a series of resolutions passed by the Rhode Island Legislature, we read: "In the death of Bishop Doran not only has the Church lost a faithful servant, but the State has lost a great citizen, whose humble yet splendid example of industry, usefulness and charity has appealed to all citizens of all creeds as a most perfect combination of the highest spiritual and religious life with a career of extraordinary practical achievement"

Darkest Mexico

ONLY POWER IN MEXICO EXERTED BY HIS GENERALS, CHIEFLY OBREGON—ZAPATA AND GONZALES IN CONTROL OF THE CAPITAL.

By WILLIAM E. BRIGHAM in Boston Evening Transcript.

WASHINGTON, Jan. 8.

President Wilson has resolved to make a full reply to the Fall resolution calling upon him to inform the Senate as to whether a Government exists in Mexico and, if so, the conditions under which that Government exists. The Senate Committee on Foreign Relations was conveniently unable yesterday to meet to discuss the nomination of Henry P. Fletcher to be Ambassador to Mexico and presumably will not act until the White House has complied with the request for information voiced by Senator Fall.

The character of the reply will not necessarily interfere with the eventual confirmation of the Fletcher nomination, although no definite prediction upon that point can be made; but senators are curious to learn whether the statement of Mexican conditions supplied by the Administration conforms to their own knowledge of the situation as it exists today. Several senators are reasonably well informed as to the state of things across the border and are aching to tell the country what they have learned. But the White House gave the signal to let the Fall resolution go through without debate, if possible, and the ready compliance with the request embodied in the resolution may stop the fire of several statesmen who stand ready and eager to shoot the Administration policy full of holes.

2000 MISSING NUNS.

Among other things senators are wondering whether the Administration has discovered the whereabout of between 1500 and 2000 nuns who have disappeared in Mexico within the last year, of whom no trace can be found. Reputable Americans who have come directly from Mexico are authority for the statement that these unfortunate women have been taken from abiding places singly and in groups until the enormous total just stated have been spirited away without leaving a trace of their fate. It is suspected that very many of them have been murdered and that others are held somewhere in subjection to the

fierce bandits who now infect practically all sections of the country. The story of the disappearance of these gentle women is no fairy tale, but is vouched for by men whose names could be given, if senators were willing to betray their informants.

The proclamation of the Carranzista governor of Yucatan read by Senator Lodge on the floor Thursday, is eloquent of the anti-Catholic character of the whole Carranza administration. This remarkable document, it will be remembered, opened with the declaration that "it is necessary to remove all fanaticism from the State," and concluded with the horrible statement "we should always remember that religion is ignorance and that God wanes while the revolution advances." Men who knew Carranza well say that the Yucantan governor reflects his chief admirably, for Carranza is an infidel rather than a Protestant and his hatred for the Catholic church in Mexico is intense. Yet the feeble "first chief" is without the power, even if he had the will, to supply protection to the unfortunate churchmen and nuns who have been made the prey of the constitutionalist hordes.

The Senate is exceedingly desirous that the President's reply shall prove untrue the stories of religious persecution which have reached this side of the border in increasing numbers, but it is not altogether certain that all senators will accept as more trustworthy than their own the evidence which the White House will submit.

Carranza Without Power.

Carranza, as a matter of fact, is exercising no authority whatever in Mexico. On the contrary, he is completely in the hands of his generals, headed in Alvaro Obregon, who are administering the only government existing in the distracted republic. Indeed, no State in Mexico can be said to be under the actual control of Carranza, in the sense that an order he may issue respecting it will necessarily be obeyed. The so-calld Carranza Government was recognized by the Administration Oct. 21, 1915. About a month before then Carranza had left Vera Cruz and he had spent the intervening time travelling in state through Tampico, Victoria, Saltillo and many other towns where it was thought the presence of a Conquering Hero would be welcome. Since his recognition by the United States, his generals have kept him travelling and feating continually, while they and their subordinates have attended as they pleased to the business of the country. Zapata, the enemy of Carranza, and Pablo Gonzales are evidently dividing their control of Mexico City, which Carranza dare not enter. Tampico is held by Carranzistas and Tuxpam, in the oil fields, by the Villistas. Guerro is in the hands of De lo Torre, a relative of Porforlo Diaz and Oaxaca is and has been throughout the revolution independent. It is

Diaz territory and has been spared much of the burdens of the revolution, but it is innately hostile to Carranza. In the sense of being able to offer any kind of a guarantee of the safety of foreign lives and property Carranza is as helpless in almost every State as President Wilson himself.

Advised Americans to Stay Out.

It will be recalled that when, a little more than a mnth ago, Carranza conferred on the Mexican border with Governor James E. Ferguson of Texas he was obliged to advise that American should not resume their careers in Mexico, as the country was still unsettled. Conditions have changed very little since that time although Alberto Paul, Carranza's chief engineer, is making some progress with the rehabilitation of the railroads. But a strict censorship is maintained over all news coming out of Mexico, and although any local improvement is given careful publicity in the United States, no statement of actual conditions is permitted. What these conditions may be can be inferred from the fact that at the time Carranza arbitrarily stopped the work of the Red Cross in Mexico, Agent Donnelly of that noble organization reported that people were dying in the streets of Mexico City at the rate of 225 a day. That was only a few months ago and meantime the typhus fever has so spread over the country that its exitence is given as one reason why the first chief does not dare enter his own capital. Carranza is now in San Luis Potosi.

Mexican specialists say that in a nutshell the whole Mexican situation is dependent upon the loyalty to Carranza of Alvaro Obregon, or to put it differently, Carranza will be allowed to retain his power as long as the military forces nominally under him find him useful to their purposes. The recognition of Carranza by the United States gave him a personal importance which he lacked before, and since October the men who aspire to power in Mexico have found it most convenient to stand by him. The strength of Obergon is that he is idolized by the Mexican masses, who recognize in him a capable soldier, who also, they believe, stands for their cause. Obergon is from Sonora and is only thirty-six years of age.

The Power of Obregon.

He joined with Villa in the call for the Aguas Calientes convention, which selected Gutierrez for the presidency, and fought his way to Mexico City independently of Villa, who never forgave him for getting their first. It was then that he cast his lot with Carranza and achieved a power and influence among the Mexican people which made him at once the conqueror of Villa and the master of Carranza. The friends of Obregon in

this country do not know what course he will follow. He has remained loyal to Carranza since he became commander of the army of the northwest, but is regarded as a certain candidate for the presidency at such time as appears most propitious. He is well educated and personally popular, but shares with Carranza some of the first chief's distrust of Americans. Obregon has lost his right arm in the Carranza cause and his friends point to this misfortune as eloquent proof of his loyalty to the first chief. But it is generally believed in Washington that while Obregon will remain true to the general principles for which Carranza has been fighting he does not feel himself to be eternally bound to regard Carranza as the suitable man to bring about their eventual triumph.

Must America Pay Damages?

One of the pregnant questions asked in the Senate resolutions is whether the Government of Mexico which the Administration has recognized has given assurances as to payment of claims for injury to life or property of our citizens resulting from the acts of Mexico or citizens of that country within the past five years. The question in this form is as far as the United States Senate could go. The real question, whose answer the Senate fears, is whether the United States, through certain overt acts of the Administration, has been placed in a position where sooner or later it will be compelled to pay the damage claims of European investors in and residents of Mexico. John Sharp Williams startled the Senate Thursday by his plain prophecy that at the close of the European War the United States will be first "bullied" and then possibly attacked by a European Power with millions of soldiers fresh from the battlefields and with their means of livelihood in peaceful pursuits dispersed.

This undoubtedly is the crux of the Mexican situation as it lies in the senatorial mind. Germany, for example, has suffered serious losses in Mexico, but has been prohibited by the Monroe doctrine and the assumption of authority in Mexico by the United States from protecting her people or her properties during the revolution. The same is true of other great European Powers. Mines, street railways, railroads, mills, plantations and stores valued at many millions which have been destroyed, and no solemn investigation is necessary to prove that Mexico cannot pay for the damage done.

Made America Responsible.

It was said when the Aministration intervened and overthrew the only existing Government in Mexico that it had made itself responsible for the disasters which would ensue. American claims for damages probably equal those of other countries put

together, but American citizens are in no position to "bully" their own Government or to occupy Mexico with vessels and men until the debts are paid. Europe not only can do this, but evidently will, in the belief of John Sharp Williams—a belief which he shares with many of his colleagues. The formal note announcing the recognition of Carranza advanced no information as to the conditions upon which recognition had been granted nor, it is believed, can the Administration produce assurances from any source that will lead the creditor governments of Europe to look for satisfaction except to the Government of the United States. Mexican currency is almost worthless, even the Carranza peso, which was worth 10 cents gold a few months ago, having declined to 6 cents, according to persons along the border compelled to use the stuff in business transactions.

Three Years for Rehabilitation.

Men familiar with Mexico say that even if all danger of revolt against Carranza government were removed and the United States, through its bankers and otherwise, should do all in its power to place the unhappy republic on its feet, not for three years could conditions in Mexico even approximate normal. In other words, for at least three years, under the most favorable conditions, all the money that can pour into Mexico will be needed for the rehabilitation of the country, leaving nothing available with which to square accounts with any creditor outside. The more suddenly the European war ends the greater danger to the United States from European pressure to settle Mexican claims. Whether these considerations have entered into the programme of the Administration in standing with Carranza against all the rest of the world except Latin America may be one of the illuminating disclosures of the President's reply to the Senate resolution.

REV. PIERRE E. DUPONT

Pastor of St. Joseph's church, Biddeford, Maine, for over 36 years, the Rev. Pierre E. Dupont died at the Parochial residence during the night of December 9, 1915. His funeral which was numerously attended by the diocesan clergy and his former parishioners took place under the presidence of the Rt. Rev. Bishop of the diocese of Portland, the Rt. Rev. Louis S. Walsh, D. D., Monday morning Dec. 13, 1915.

During the episcopate of the late Bishop Healy, Father Dupont then a young priest, came to the Diocese of Portland where he was given charge of this important parish over the destines of which he has since presided.

At the time of his death Father Dupont was in his 72nd year. R. I. P.

Life of Cardinal Cheverus

No object was dearer to the hearts of Dr. Matignon and his zealous co-laborer than the erection of a suitable place of worship for the Catholics of Boston. To them the need had long been evident, but as has ever been the case in works of similar magnitude, the good priests hardly knew where they might collect the funds necessary to justify the undertaking. As has been already remarked the first to hear their appeal was their Bishop, the illustrious Carroll whose kindly favor and assistance was earnestly sought.

Another before whom the needs of the Boston Church were placed, was the great missionary father of the diocese of Quebec, one who was bound to Matignon and Cheverus by all the claims of race and language as well as those of the closest friendship, Joseph Octave Plessis, Bishop of Quebec.

In a letter addressed to this noted churchman under date of March 11, 1800, we find in outline the situation which confronted the two great religious leaders of the Church in New England.

After appologizing for appealing to the Catholics of Quebec so soon after their substantial assistance to the Church in Albany, the letter states:

"Thus far in this city which is the metropolis of five northern states, we have been using as a chapel, a small rented building which we have now outgrown and which we must leave inside of two years at the latest. Here in Boston, land is very dear, so much so that we were obliged to pay $2,500 for a small lot 70 feet long by 110 wide for which we have since been offered a raise of $500 should we consent to sell.

"According to the laws of the city, any building erected on this lot, should be of brick and slated, which necessarily means an outlay of ten or twelve thousand dollars, to cover which, were all our Catholics to donate their last cent, we would still be far from attaining the goal of our wishes. And yet it is nevertheless of the highest importance for the perpetuation of the Catholic faith in this city as well as assuring its progress in the surrounding country, that we have a suitable house of worship in Boston. Should you know of any devoted souls in Canada who would kindly come to our assistance," writes Dr. Matignon to Bishop Plessis, "I take the liberty of recommending to your charity in the strongest language, our poor church. And since Father Cheverus and I rarely have any mass offerings, should you be able to send us some, we are both willing to let them go towards this worthy work."

Six days later, on the evening of March 17th, 1800, the first move in this seemingly impossible undertaking was made, the Catholic men were assembled at the close of their day of toil to excavate the soil preparatory for the laying the foundations of the future Cathedral of the Holy Cross, a name which the Church in Boston had now borne for several years.

Fathers Matignon and Cheverus were very anxious to have Bishop Carroll officiate at the laying of the corner stone of the new church in Boston giving thereby added solemnity to an occasion on which the church would be brought so prominently before the people of New England. Writing to the Rt. Rev Bishop of Baltimore on the 21st of April, 1800, Father Cheverus after reminding him that Dr. Matignon had already brought the question of their new church to his notice on the 20th of the preceding month, as well as to find out if "you would favor us with your presence & lay the corner stone of the new building," said, "Now the ground is dug so that the foundation may be laid immediately. However, nothing will be done until we receive your answer; we mean to open a subscription book to be presented to the inhabitants of this town, but we believe that our having begun the holy work will be an inducement to come to our help. Everybody here would be highly gratified by a visit from you, and I have no doubt but that the presence of the Shepherd would be a great blessing to this part of his flock. I can hardly express how ardently I wish for a personal acquaintance with you & had my pecuniary faculties allowed it, I would not have remained here three years without going to ask your blessings & receive your verbal instructions. Dr. Matignon begs you to write as soon as possible. Our people here long to see the beginning of their edifice which I hope Providence will enable them to erect to the glory of Religion."

Much as he wished to mingle with his children of the Faith in New England, Bishop Carroll found himself unable to undertake the long and tedious journey from Baltimore to the Puritan metropolis, so that the beautiful ceremonies authorized by the Catholic Church in the laying of the corner stone of one of her sacred edifices were in the early spring of 1800 performed by the two devoted sons of old Catholic France, Francis Anthony Matignon, and John Lefevre de Cheverus to whom thus fell the honor of placing the 2nd foundation stone of record for a Catholic Church in New England's Puritan soil, the first as duly recorded having taken place at Pentagoet (Castine, Maine), where on the 7th of June, 1648, Father Leo of Paris had laid the foundation of "Our Lady of Holy Hope." From 1648 to 1800, one hundred and fifty-two years had passed since the canonical erection of a Catholic Church in New England's rock bound soil. The silver tongued Cheverus would doubtlessly have welcomed making this announcement to his Boston audience on

this auspicious occasion, but the memory of that June day of 1648 when the good sons of France had gathered on the coast of Maine for a similar ceremony had long since been forgotten, and its record lay beneath the surf beaten shore of Penobscot Bay whence it was finally accidentally brought to light in the summer of 1863.

In his sermon of the day, the Rev. speaker may have referred to the early arrival of the Church in New England, may have recalled the glories of her career in Maine, over whose blood stained mission field he had so often travelled; he may have recalled the visits of the intrepid Druillettes to their town so many years ago; or he may have told the good people of Boston there assembled, the Catholic and the Protestant, the one who gloried in the grand old Church of his fathers, the other who feared her presence and looked upon her advent as a menace to the well earned liberties he loved so dearly,—not to fear Her or to turn on Her the eye of suspicion, but to accord Her that place which should ever be Hers as the great champion and protector of human liberties and the rights of mankind.

Not to advance building any faster than their income warranted was the motto of Dr. Matignon and Father Cheverus from the very beginning of their work; yet subscriptions came to hand from day to day which finally enabled them to realize the goal of their most heartfelt wishes. Catholics were not numerous in Boston at this early day as is evidenced by an interesting passage in a letter addressed by Dr. Matignon to Bishop Carroll in the Spring of 1801 in which after expressing their regret over the inability of their beloved Bishop to visit Boston, Dr. Matignon writes: "Distant, poor, small in numbers, we hardly have any right to expect you to make this visit, except because of your well known goodness and your desire to be among us. We may have about 60 for confirmation. While we are full of respect for your coadjutor, yet the presence of our chief pastor will have a far greater meaning for us and our children. Should you pay us this visit which we hardly dare to hope for, kindly let us know some time in advance so that MM. Cheverus & Romagné may so arrange their missionary labors as to be in Boston to greet your arrival."

It was on the feast of St. Joseph, March 19, 1801 that the worthy pastor of the few Boston Catholics had addressed the long letter on Church affairs in New England, from which we have taken the above extract, as referring to existing conditions in the great struggle for the erection of the first Catholic church in Boston. The Catholic people for the most part were poor, and the subscription lists would seem to indicate that their offerings while the outpourings of generous hearts, were not large. The greatest individual gift was that of Mr. Kavanaugh of Newcastle, Maine. Though obliged to do a great deal towards main-

taining Catholic services at Damariscotta, as well as contributing according to existing law towards the support of the Protestant church of Newcastle, James Kavanaugh nevertheless contributed the magnificent sum of one thousand dollars towards the erection of the first Catholic church to grace the Puritan metropolis. A close friend and a great admirer of Father Cheverus, Maine's first leading Catholic layman naturally felt obliged to assist in the noble undertaking that was being so generously and so zealously advanced by his friend, John de Cheverus, who at this time, young and vigorous, was ably seconding the efforts of his pastor, the devoted Matignon.

As has ever been the case in American Catholic history, Mr. Kavanaugh's fellow countrymen were not backward in the support of their Church. Though of the humbler class, and poor in this world's woods, we note such Celtic names as John Magner, John Duggan, John Ward, David Fitzgerald, Patrick Campbell, Stephen Roberts, Michael Burns, John Driscoll, Owen Callaghan, Edmund Connor, William Daly, Daniel English, Thomas Murphy, John Hurly, and others whose recorded subscriptions amply attest that they were in no way disloyal to the Church of their forefathers.

Another very consoling sign of the times, and largely the result of the Apostolic example and labors of Father Cheverus, were the numerous subscribtion received from the prominent Protestant families of the town. We find so many flattering references to the work of this remarkable man, in the papers of this early day in our history, that we find little cause for surprise, in the fact that men noted for their fairness, such as the Adamses, Quinceys, Peabodys, Searses, Crowninshields, and many others of lesser note, should have come to the aid of one who by a life of Christian sacrifice had won their confidence, and had taught them to think more favorably of the dear old Church which was seeking a place in their very midst, and while their subscriptions were not large, if we consider their means, that of President John Adams leading with one hundred dollars, they yet show more than a passing interest in the beginning of the Church in the great educational center of New England, and their example doubtless did much to dissipate in some degree that prejudice which was so prevalent at this time against her.

Poor as was their congregation in Boston together with their few Catholic parishioners here and there in other New England towns, Dr. Matignon and Father Cheverus were yet able to collect from them the sum of about eleven thousand dollars, to which we might add something like thirty-five hundred donated by their Protestant friends, and two thousand contributed by the issolated Catholic families some of whom lived far distant from Boston.

To one who has had the least experience in collecting funds for church purposes, it is easy to picture John de Cheverus as he travels from one New England town to another, from Boston to far away Maine borders, subscribtion list in hand, soliciting their humble offerings for the great work he had at heart. Nay more, we can almost hear him as he stands before the little improvised altar within the sheltering walls of this or that primitive Catholic home, pleading the cause of religion, and the upbuilding of the Church where she is today so prosperous. How many a distant family he thus held within her fold, to how many he brought the full measure of consolation, will never be known until the good recording angel unfolds that historic scroll on which we know for certainty have been recorded in unfading letters, the heroic deeds of our pioneer priests and Catholics for the preservation of their faith in this our beloved country.

While unfortunately not attempting to write the history of the Church in their day, Dr. Matignon and Father Cheverus in those frequent letters which they forwarded through the courtesy of some kind friend, to Bishop Carroll, have left many details on the conditions of religion in these early times.

Writing from Boston, January 23, 1802, Dr. Matignon states: "Last year we had 57 baptisms of whom 8 were adults; there were 19 marriages and 31 burials. There were nearly 200 paschal communions. The increase though not rapid has nevertheless been sure and has been almost entirely given to that class with whom our Savior used to associate, the rich having too little time to busy themselves with religious studies, or too filled with pride and human respect to embrace the truth.

Our chapel is becoming more and more conjested, especially on Sundays when we have only one mass."

While the letter does not show the good father to be entirely satisfied with the progress of religion in Boston, he nevertheless finds much consolation in the labors of his beloved confrère on the distant Maine mission, for in referring to the work of Father Cheverus, the letter states: "The progress in the little mission to the east, (Damariscotta) has been more rapid and consoling. Father Cheverus has now been there nearly five months. There were at Easter about 50 communions and during the course of the year, there were more than 30 baptisms of whom five were adults. Distant from the corruption of our cities, as well as the infection of false principles, nearly all of them if not exemplary are at least constant and sincere in the practice of their holy religion."

Five months had the gentle Cheverus now been in Maine. As we easily see from Dr. Matignon's letter, the number of Catholics was not large, yet favorable as was their response, we cannot help remarking the evident devotion on the part of their devoted clergy. A guest at the home of Mr. Kavanaugh,

were the diary of Father Cheverus available, we could doubtless follow him on many a toilsome journey over the frozen or snow filled roads, in his endeavor to reach some frontier family, some primitive log cabin in Malta (now Windsor) some newly arrived Celtic settler in Ballstown (now Whitefield), or through the older towns of Pownalborough, Pittston, Walterborough, Hope, or Bristol, journeys which must have brought to his priestly heart frequent pangs over the many who had been or would eventually be lost to the faith in this part of our state, for if the multitude of Celtic names we now find on the early town records are any criterion on the lost children of the house of Israel, we may well stand appalled at their numbers, and may I think rightly conclude that the Apostolic labor loving Cheverus had besides the fifty Easter communions, and the five adult converts to our holy faith, abundant material for the ministrations of his priestly zeal during this long stay at Newcastle.

That either Father Cheverus or his worthy pastor, Dr. Matignon, sat at the table of any great prosperity may well be doubted, for both were bending all their energies towards the completion of their great undertaking in Boston, the erection of the Holy Cross church.

In this same letter of January 23, 1802, we are told that they planned on commencing the walls in April of this same year. "I expect to be able," writes Dr. Matignon, "to raise during the course of the Summer by putting in all that I can, about $5,000, but it will take $10,000 to carry the building as far as we shall go, and five thousand more to complete it. You are Rt. Rev. Bishop, the father of all your churches; you have ever held in particular favor that of Boston, and have regarded it as one of the most important. Would it not be possible for you yourself or through your influential friends to help us in our work? This mark of your favor if it be within your power, will encourage more and more our Catholics, and even though they may not be favored with your presence, because of the distance which separates us, they are nevertheless very near to your heart, and before your mind in every possible way."

That our two priests were straining every nerve, and doing their best to further the development of the Church in their territory is evident, but with the scarcity of resources, lack of credit and confidence in a largely hostile community, we easily realize that it was out of the midst of his temporal necessities, that Father Matignon wrote Bishop Carroll.

Continuing this deeply interesting report, the author says: "On the other hand, my dear Bishop, with the immense diocese over which you rule, the many needs constantly placed before you, in mind, I shall not be astonished if you find yourself unable to come to my assistance. However this may be, I am certain that you will not be offended."

There were no church extension societies in those days before which the struggling missionary priest might plead the cause of his people. Self-denial made up the deficit, and once the expenses of the long and tedious journey had been paid, the balance was turned in by the generous whole souled laborer to swell the building fund of the rising church.

ARCHBISHOP MUNDELEIN

An appointment unlooked for by the members of the Catholic Church in the United States, was the transfer of the Rt. Rev. George William Mundelein from his duties as Auxiliary to the Bishop of Brooklyn, to the position of Archbishop of Chicago, where he is to succeed the late Archbishop Quigley.

A native of the city of Brooklyn where he was born in 1869, Archbishop Mundelein's early studies were made at Manhattan College, after which he completed his preparation for holy priesthood at the Propaganda in Rome where he was ordained in 1895. On his return to his native city, he served his Bishop as assistant secretary, afterwards a chancellor of the diocese.

In 1906 the future Archbishop was created a domestic Prelate by His Holiness, Pope Pius X by whom he was three years later advanced to the dignity of the Episcopate, his consecration as Auxiliary Bishop of Brooklyn taking place September 21st, 1909. Archbishop Mundelein's labors have been very fruitful, and while his departure is a source of universal regret to the Catholics of Brooklyn, the best wishes and prayers of all accompany him as he leaves the scenes of his youthful activities for the very important See of Chicago where the new Archbishop will be called on to direct the destines of about 800 priests, many educational and charitable institutions, together with a Catholic population of perhaps nearly 1,500.00.

Are Catholic Indian Schools Necessary?

Every Bishop who has Indians in his diocese and every Indian missionary will read the above heading with a mingled sensation of alarm and indignation; of indignation, that such a question should be asked; of alarm, because it is evident the question would not be raised without some reason.

The Bishops who have Indians among their subjects and all the missionaries, without exception, have, in writing, expressed themselves on this point in no uncertain terms. They have spoken as if by one mouth. They have declared that the Catholic Indian Schools—the boarding schools—*must* be maintained, if the Indian is to be saved to the Church. Yet now and then the thought is suggested that the mission schools cannot be kept up and that the Government schools can be made to answer the purposes of education for Catholic Indian children. Would that this were true! If it were, what a weight of responsibility would be lifted from the American Church! Unfortunately, it is not true.

The conditions that make it impossible to safeguard the faith of Indian youth in other than Catholic schools may be traced to the parents, to the children, and to the character of the schools.

One should not lose sight of the fact that, for the most part, Indian parents do not realize their responsibilities and are incapable of fulfilling their duties. Many of them have only recently been converted and are poorly instructed. They are not able properly to ground their children in Catholic faith and practice before they send them away to school. Ignorance, timidity and a sense of helplessness prevent them from making their wishes known to the school authorities and from insisting on the religious rights of themselves and their little ones. This, of course, is not true of all, but many a parent fails to realize any of the dangers which beset his child until as a grown young man or woman that child returns home a full-fledged Protestant or a supercillious scoffer who mocks and sneers at all things Catholics hold sacred. Then, indeed, he realizes his mistake and calls on the missionary for help, but it is too late. The "New Indian" has only contempt for the priest whom he has been taught to regard as a superstitious ignoramus.

And how can the Indian *child* safeguard his faith? He leaves the parental home meagerly instructed, and goes far off into a new world where everything excites his curiosity and fills him

with dread. He is marched into the Protestant Sunday school and is already imbibing evangelistic principles before he begins to realize what has happened. When he finds himself with the crowd in some Protestant church, he fears to complain to his superiors, of whom he stands in awe. He does not dare to write to his parents or his pastor for the authorities might see his letter and he dreads their displeasure. Even if a visiting priest should search him out and find him, he fears to avow himself even then—the fierce eyes of a fanatical disciplinarian are upon him, or he sees the storm gathering on the forbidding face of some hard-featured matron. So, because of his timidity, he remains in the Protestant ranks. He soon has reason to congratulate himself. He can join the Y. M. C. A., which controls the entire social life of the school. He observes the hard lines into which those have fallen who declared themselves Catholics and requested to attend the services conducted by the priest. He also notices that many of those Catholics, as soon as they reach the age when they can choose for themselves, leave the Catholic Church and become Protestants and thereby ease their lot and become the pampered pets of the institution. Time does its work. He goes back to his home a Catholic hater in every sense of the word.

As for the Government schools, a volume might be written. Catholics who would advocate these institutions for Catholic Indian children surely must lose sight of the fact that they are *boarding* schools and that in many instances pupils are taken into them in tender years only to leave them as men and women. Consider for a moment what Catholic pastors insist are the dangers to Catholic children in the public *day* school of civilized communities; consider the tremendous financial sacrifices Catholic white parents make to maintain Catholic universities and colleges and our great parochial school system; and then ask yourself the question: What would the pastors say and what are the sacrifices that would be demanded if the educational alternative left the Catholic child was not the *very excellent day school* maintained by the State, but *great State boarding institutions,* where the child, far from the influence of parent and priest, would have to remain during the formative years of its life. Would Catholic white parents ever submit to this? In these institutions the white child would not be at so great a disadvantage as the Indian child. The white child would have as safeguards the traditions of race, the training of home and the active, watchful interest of competent parents. He, himself, would have the aggressiveness of his blood, and not being in a world and among people totally unfamiliar to him, would stand some chance of holding his own. Yet, what Catholic would advocate the abolishing of our universities, and of our parochial schools and the placing of Catholic children in the State boarding schools?

The *easy* way out of the parochial school difficulty would be to abandon the parochial schools; the *easy* way out of our Catholic Indian situation would be to abandon the Indian people and make a present of them to the Protestants; the *easy* way out of the whole religious struggle would be to desert the standard of the Crucified and go over to the enemy. No Catholic who seriously thinks over the situation can advocate the casting off of the Indians.

As the wish is father to the thought, it is not difficult to find reasons for shirking our duty to the Indian. It is said the Government schools are not so bad after all. Not so bad? Then all those zealous Bishops who for so long have cried out against them, who with such determination have insisted on Catholic Indian schools, and with so much sacrifice have maintained them, are they mistaken? Or are they engaged in a plot to foist upon the people an unnecessary burden? And all those missionary priests and Sisters who are *sacrificing their lives* to keep up the Catholic Indian schools, are they imposters, too? Or are they deluded fanatics who do not know what they are talking about?

The United States Government, without doubt, is actuated by the purest motives and does all it can do to conduct its Indian schools on a high plane, but it is no easy matter to regulate so many and such widely dispersed institutions. The Indian office would not for a moment think of giving to the press of the country the reports of lamentable occurrences and of heart-rending disorders that rest in its files, and, of course, hundreds of other cases such as these never reach Washington, and often escape detection entirely.

If the full history of the Government Indian School System, from the beginning, were an open book, the American public long since would have abolished it.

As to religion, the schools are simply closed reservations for Protestant propaganda, although the results are, generally speaking, the breaking up in the Indian of all definite ideas of religion. There are rules which would seem to protect the faith of Catholic pupils, but these rules are of little real value and are "more honored in the breach than in the observance." Write Father Philip B. Gordon, Lawrence, Kans., and learn the conditions that exist in Haskell Institute; write Father Mark Stock, who for years has ministered to the Catholic children of Carlisle (the best regulated of all the Government schools), and ask him whether if he were an Indian, he would want his brother or his sister sent to Carlisle; write any of our missionaries and ask them how much religion the pupils of these schools bring home with them; then, advocate, if you can, the giving up of Catholic Indian schools and the placing of all Catholic Indian children in Government institutions.

The Mexican Situation

The recognition of Carranza by the American government as provisional President of the Mexican Republic, had naturally given rise to wide spread criticism on the part of our Catholic press which has kept well in touch with the daily happenings in the faction torn Mexico. Not satisfied with mere heresay reports many of our Catholic editors have made the long journey to the border or have met elsewhere in our country some of the numerous refugees that have been obliged to seek an asylum in the United States.

The story of their sufferings because of their fidelity to the tenets of the Catholic church, and the shameful indignities to which they have been subjected are now well known to the American people: but while these harrowing tales of supreme misery and humiliation have been given wide circulation by our Catholic press, not much space has been given them in the columns of our secular publications which have nevertheless devoted great attention to Belgian, Polish, or Armenian atrocities which certainly have not surpassed in degree the unheard of cruelties that have been taking place at our very doors.

Where several are struggling for mastery in an unfortunate country, some one finally gets the upper hand to become for a time at least a dictator of his country's destinies. This is what has happened in Mexico where for the present Carranza seems to be in control. Relying largely on this fact our government has accorded that recognition to which no one would raise any great objection were it not well established that Carranza represents little save a most intense hostility to religion. Some little balm was however found in a promise which he is reported to have made guaranteeing freedom of worship among the Mexican people which was simply what the Catholic people of the United States had asked through their duly constituted representatives for their suffering brethren of Mexico. While not approving of the recognition accorded, they might however have settled down to await developments, had not the present administration in its alarm sought to dodge the main issue, because of the well known dissatisfaction existing not only among Catholics but in the minds of many well disposed American citizens that the policy of the present government had been wrong from the beginning, and that the present course had placed it deeper in the mire of of disapproval. Outside the Catholic church much of the opposition might be political; this much was to be expected: but

this wide spread deeply seated criticism of the Catholic press was not at all consoling to President Wilson. An inquiry addressed to the executive mansion at Washington by Dr. James J. McGuire asking the reason of what he characterized as "widespread criticism," gave the President the opportunity of reaching the Catholic citizens of the American Republic through his Catholic secretary, the Hon. Joseph P. Tumulty who addressed the following reply to Dr. McGuire, saying:

"You direct attention to the treatment of the clergy in Mexico and especially to outrages alleged to have been committed upon nuns by the soldiers of the present Government of Mexico. There is no official record of a single proven case of this dastardly crime in the files of the Department of State. There have been many unsubstantiated reports of this nature, but none of our consuls or special agents who have diligently investigated reported cases has been able to verify them. It was said that at Zacatecas a great many of the nuns had been outraged. Our special agent, who was sent there to make inquiries after a thorough investigation covering two weeks reported that he had not been able to confirm the report.

"It is true that the nuns had already left Zacatecas, but they had gone to Vera Cruz, where they remained until November, when they were sent by this Government on a steamer to the United States. During all the time of their stay in Vera Cruz— and they remained there five months after the reported outrages—the officers of the American army, who were thrown more or less in contact with the priests and nuns, especially at the time of preparation for embarking, have stated that they never heard of a single report of outrage having been committed. These men showed the poor refugees the greatest sympathy and did everything possible to make them comfortable, and it would seem remarkable that they should not have heard some repetition of the story of the Zacatecas outrages had the report been true.

"'It is proper to observe here that perhaps some nuns may have been assaulted, as might have occurred in any other country under the conditions of wild disorder which then prevailed in Mexico, and especially when it is considered that the laws of Mexico prohibit a nun from wearing any garb or other insignia to indicate her calling, so that she would be in no way distinguishable from others of her sex.

"In this connection the Very Rev. Antonio J. Paredes, Roman Catholic, Vicar-General of the Archbishopric of Mexico City, made the following written report on Jan. 22, 1915, to John R. Silliman, the special representative of the Department of State:

"'I have the honor to inform you concerning the matters referred to in the cablegram of Jan. 14 of the present year sent by the Department of State of the United States of America,

relative to new and violent outrages committed upon religious organizations in Mexico during the year 1914.

"'I am pleased to make the following statement regarding this matter, the accuracy of which I can vouch for, because I am the Vicar-General of the Archbishopric and have had occasion to personally interest myself in all the religious matters of the Archbishopric since Aug. 18, 1914, the date of the entry of the Constitutionalist forces into this city.

"During the period from the 15th of August to the 26th of November thirty-two priests were imprisoned, remaining more or less time in the penitentiary, the period of their respective imprisonment varying from two to sixty days. Of these ten were expelled from the country. Eight Jesuits and two of the lay clergy, (clero secular).

"'The Zapatista General, Francisco Pacheco, shot two priests, Conrado Navarro, vicar of Jalatlaco, on Aug. 9, and Rosalie Zepeda, curate of Txcalyacac, on the 26th of the same month.

"'Another Zapatista General, Everardo Gonzales, hung up and beat Domitilo Monroy, the priest in San Vicente Chicolcapan, on the 23d of December.

"'With reference to the violation of nuns (senoras religiosas), I am positive that no one of them within the Archbishopric has suffered an attack upon her honor, and I have been unable to confirm the rumors that violated nuns have arrived in this capital from other places. Inasmuch as all religious affairs come to the office of which I am in charge I consider the above rumors as entirely false.'

"This comes from an authoritative source and does not seem to conform with the versions which have from time to time been circulated in the United States."

Mr. Tumulty's letter to Dr. McGuire was published and given due prominence in the associated press which seemed to assume that a final answer had been given to Catholic objections to the recognition of Carranza and the exaggerated stories concerning indignities heaped by Carranza and his followers on Catholics and in particular on priests and nuns.

The editor of that sterling Catholic review, "America," Father Tierney, S. J., who had at great expense carefully investigated the reports in question, at once replied to Mr. Tumulty's letter. Handing his answer to the Associated Press, Father Tierney said:

While this issue of America was passing through the press, an important document reached the office. The document is a letter written by Mr. J. P. Tumulty, Secretary of the President, in answer to an inquiry about certain conditions in Mexico. The inquiry was apparently framed to give an opportunity for an answer that would make the opposition of American Catholics to the Mexican revolutionists seem unreasonable, if not

factitious. This together with the circumstance that a Catholic in the White House is replying to a Catholic in Jersey, concerning crimes committed against Catholics in Mexico, gives Mr. Tumulty's letter an importance not otherwise warranted. It is not our present intention to answer all the statements contained in the document under review. A detailed answer would obscure the main points at issue, which concern crimes against Sisters, priests and Brothers, and the attitude of the revolutionists towards religion in general and the Catholic Church in particular. In regard to the Sisters, Mr. Tumulty says: "THERE IS NO OFFICIAL RECORD OF A SINGLE PROVEN CASE OF THIS DASTARDLY CRIME IN THE FILES OF THE DEPARTMENT OF STATE." Proceeding, he declares that there are unsubstantiated reports which could not be verified by our Consuls or Special Agents. He then singles out crimes against Sisters reported from Zacatecas and affirms that our Agent after thorough investigation was not able to confirm the reports. The Sisters, he says, had left Zacatecas BEFORE THE ARRIVAL OF THE AGENT, (capitals inserted) but they remained five months in Vera Cruz and there, were thrown into contact with army officers who have stated that they never heard of a single report of outrage. This paragraph of the letter ends with the ingenious statement that Sisters may have been ill treated.

"As might have occurred in any other country under the conditions of wild disorder which then prevailed in Mexico, and especially when it is considered that the laws of Mexico prohibit a nun from wearing any garb or other insignia to indicate her calling so that she would be in no way distinguishable from others of her sex."

All this falls short of establishing any fact about the commission of the outrages; the evidence like the greater part of that offered by Mr. Tumulty is negative in nature, too negative either to disprove the proposition that Sisters were outraged or to prove the contradictory proposition that they were not outraged. Moreover, the fact remains that there are in possession both of Monsignor Kelley, President of the Church Extension Society, and of the editor of America two affidavits declaring that Sisters were outraged. And strange to say one of these was taken at Vera Cruz on Oct. 28, 1914, in the presence of an ARMY OFFICER WHO AFFIXES HIS NAME THERETO. This affidavit is also signed by the attestants, viz: six Sisters—by six witnesses, and by the notary. Should Mr. Tumulty desire the appended names, all save that of the army officer, will be sent him. The second statement about the same subject was sworn to by the Prioress of Queretaro in the presence of the

Archbishop of New Orleans and Monsignor Kelley. This lady declares under oath that she conversed with Sisters who had been outraged. Such positive evidence not only makes the given negative evidence useless but also furnishes moral certitude, reasonable proof in other words that the horrid crime was committed. Nor can the crime be excused on the plea that the Sisters could not be distinguished from other women by garb or other insignia. They actually wore a garb—the legality of this act is neither here nor there at present. For the rest, it is not a matter of surprise that our special agents, and others, too, did not get information about the aforesaid crimes.

The second item of Mr. Tumulty's letter worthy of notice concerns Monsignor Paredes' testimony about the treatment of Sisters and priests. In order that this should be evaluated at its proper worth, it is necessary to say that Monsignor Paredes is a Carranzista who holds his present position by appointment from Carranza, and by the suffrance of the Ordinary of Mexico City who confirmed the appointment, to avoid greater trouble. Monsignor Paredes admits the murder and torture of priests, but good Carranzista that he is, he accuses the Zapatistas of the crimes. He could have given more extended information to our State Department, for two Christian Brothers were brutally murdered by the Villistas and several priests were tortured by them in a most revolting fashion, at a time when Villa and Carranza were such firm friends that one was congratulating the other on the work done. The editor of America has on file affidavits made in the regular way, by the tortured priests, in the presence of Bishop Lynch, of Dallas, Texas. Moreover, he also has the letter of a Christian Brother announcing the foul murder of two of his companions. Finally, what would Monsignor Paredes say to this document signed by two of Mexico's most saintly Archbishops?

"To Their Eminence the Cardinals, Their Lordships the Archbishops and Bishops of the Holy Catholic Church in the United States of America.

"We, the undersigned, members of the hierarchy of Mexico now in exile in the United States of America do declare that the statements already published by the magazine Extension and the papers America, Columbiad and Southern Messenger, of murders, tortures, outrages against the Church, the clergy and the Sisters of Mexico are, in all their general statements, true. The whole truth of the terrible persecution of the clergy and Religious of Mexico has not been told even yet. But it ought to be made known for the future benefit of the many innocent sufferers.

"The purpose of the men who have inflicted these injuries on us is plainly to destroy religion in Mexico, to banish those whom they do not kill, to steal the property consecrated to the service

of God, to desecrate what they cannot steal, and to soil as much as they can the good name of the innocent. The gravest injury has been done to the cause of God and the Church in Mexico. The latter today lies prostrate....."

Prudence requires the suppression of names, but I shall furnish signed copies of the documents to Mr. Tumulty on request.

One point remains to be considered: the attitude of the revolutionists towards religion. Mr. Tumulty's letter dwells upon the promise of religious freedom made in the name of Carranza. This becomes a tactical mistake in view of the fact that only recently General Alvarado issued a circular letter in Yucatan, denouncing religion in a crude, ignorant fashion. Moreover, the spoilation of convents and churches and the persecution of priests and Sisters have been going on merrily in Yucatan, the last State invaded by the Carranzistas. All this is quite in keeping with the revolutionary policy. Not since the French Revolution has the world witnessed such an orgy of murder, lust, and a general defiance of rights human and Divine. It is sad that churches were profaned, altars desecrated, chalices polluted, Brothers murdered, priests tortured and shot to death, and sacred virgins defiled—all these are inexpressibly sad, but these are but symptoms of the most monstrous of all evils, a systematic war on religion and morality carried on by gun and sword, and repressive decrees, and base calumnies; in short, by all the unspeakable methods prompted by the demon of crime and persecution. The finger of righteous scorn is pointed towards the Rio Grande; political exigencies, however either hide this virtuous act from some eyes or else obscure its meaning.

R. H. TIERNEY, S. J.,
Editor of America.

A LETTER REANSWERED

The letter is Mr. Tumulty's; the reason for this second reply is that the first was incomplete, purposely so for fear that the great issue between decent Americans and the Mexican revolutionists might be obscured. That issue was not obscure; on the contrary, it is clearer today than ever before. Moreover, the issue was never more widely known than now. Everybody is at last cognizant of the facts that in Mexico priests were tortured and murdered, Brothers shot to death, Sisters outraged, churches desecrated, altars and sacred vessels polluted, vestments defiled, God mocked by decree, by spoken word, by act. Everybody realizes that in Mexico liberty is stifled, rights, human and Divine, scorned, while bandits with bloody fists uplifted in defiance of God, ride to triumph over the souls of

little girls, in whose eyes heaven was once reflected, over the broken hearts of maidens and of consecrated virgins, and of mothers, God's choicest gift to earth. All this is common knowledge now; it is well that it should be. For this issue is neither personal nor political; it is not between man and man, or party and party, it is between brutality and humanitarianism, between deviltry and righteousness, a naked question of principles that pertain exclusively to no creed or sect or group, but to the human race, precisely because the race is human and not brutal.

There is no official record of the dastardly crime against Sisters on file in the State Department, declares Mr. Tumulty. What then? Does the absence of such a record disprove the crime? To ask the question is to answer it. Again, was there ever such a record there? If so, what has become of it? If it was not there, why not? The crimes were committed several times; authentic records of them are on file in other offices. Have similar records been withheld from the State Department? An officer of our Army puts his signature to an affidavit, in Vera Cruz, attesting the crimes; the State Department remains ignorant of them, and Mr. Tumulty declares "that the officers of our Army in Vera Cruz have stated that they never heard of a single report of outrage." Strange! Stranger still that on his return from Vera Cruz an officer of our Navy should call on me unsolicited and state with reiterated emphasis that Mr. ——, American Consul at ——, Mexico, told him that he had informed our State Department of the crimes against Sisters. Did this officer lie gratuitously? Or did the report come by wire and then by telephone to a State Department official, who neglected to record it? If the report came in manuscript, where is it? Answer or no answer, this much is clear, *some* officers of the Army and Navy heard the *report at Vera Cruz.*

The State Department is without official record. Why? But here a doubt arises. What word or phrase in the sentence: "There is no official record of a single proven case of this dastardly crime in the files of the State Department," does Mr. Tumulty wish to stress? "Official"? If so, are no records of value except those submitted by officials, friends, in several cases, of Villa and Carranza? Is the stress to be placed on "proven"? What kind of certitude does Mr. Tumulty demand? Will not moral certitude suffice, that furnished by the sworn testimony of God-fearing people? Where, I ask again, is the stress to be placed? On the phrase, "in the files of the State Department"? Good; then, the old query recurs: Why are not the records there?

Ah, but there's Father Paredes! Quite true, there's Father Paredes, an appointee of Carranza; there he is, jumping from

cassock to a Carranzista uniform and offering evidence that is as far from the point at issue as disloyalty to duty is from loyalty thereto. Traitors are scarcely competent to testify for the institution they betray. And what does he say? (1) No Sisters were maltreated in the archdiocese of Mexico City. (2) I could not confirm reports that maltreated Sisters arrived here from other places.

Neglecting the character of the witness, the first item would be good evidence if the Republic of Mexico were conterminous with the archdiocese of Mexico City. The former, however, contains approximately 765,000 square miles, the latter less than 17,000 square miles. The second item of evidence is worthless from every point of view. Even though the witness were a competent investigator, the evidence adduced is entirely negative. Moreover, that injured people did not arrive in Mexico City, does not prove they were not injured. Whether they actually arrived at the capital, is not in question just now. Father Paredes and his testimony may now be dismissed, with that gentleman's significant reference to his accession to power: "I .....have had occasions to personally interest myself in all the religious matters of the Archdiocese since August 8, 1914, *the date of the entry of the Constitutional forces into this city.*"

Just here the question of freedom of worship appears. Mr. Tumulty stresses this, quoting the promise made by Carranza's official agent on October 8, 1915. The agent's words are fair, but facts render them ridiculous. Not only have the repressive decrees issued prior to October 8 not been recalled, but the warfare against religion—note, I say, against religion, not against Catholicism—was never more savage than it is today. Morelia and Yucatan and the city of Leon are being devastated. Alvarado, military governor of Yucatan, is denouncing religion and the ministers thereof savagely, he is closing Catholic schools and colleges, exiling the teachers and confiscating the property, he is alienating churches from their proper use, converting them into halls, he is in short destroying every vestige of religious liberty.

Was there ever a more telling parallel than this?

On October 14, 1915, the Department of State gave to the press the following statement in relation to religious freedom in Mexico:

"For the information of those who have made inquiries of the Department concerning religious freedom in Mexico there is given below the substance of a communication addressed to the Department of State on October 8, 1915, by Eliseo Arredondo, the Washington representative of Gen. Carranza:

"'I have the honor to say that inasmuch as the reestablishment of peace within order and law is the purpose of the Government of Venustiano Carranza, to the end that all the inhabitants of Mexico without exception, whether nationals or foreigners, may equally enjoy the benefits of true justice, and hence take interest in cooperating to the support of

the Government, the laws of reform, which guarantee individual freedom of worship according to every one's conscience, shall be strictly observed. Therefore the Constitutionalist Government will respect everybody's life, property and religious beliefs, without other limitation than the preservation of public order and the observance of the institutions in accordance with the laws in force and the Constitution of the Republic.'" (Extract from the letter of Mr. Tumulty, President Wilson's Sec'y, to Dr. James J. Maguire, of Trenton,, N. J.)

The State must be "defanaticized." The mighty effort undertaken by false apostles of religion who, greedy and insatiable of blood, money and power have ever since the days of the conquest been forging in our country link by link, the most frightful chain of crimes, misfortunes and treasons, by their lies, by the web of sophistries which they have woven, has, I say, kept the country in a state of brutal servitude and disorganization. The overthrow of these men is at hand. Let them flee, terrified and ashamed, hiding themselves in oblivion, ignorance and reaction, their only companions, while the Constitutionalist revolution remains the symbol of the beneficial light of science. Let us remember that religion is ignorance and that as the revolution triumphs God goes down. To conclude: It is necessary..... to do away with everything that savors of fanaticism, everything that is a check to progress, everything that trammels education, that is an obstacle to science and liberty and that tends to keep in darkness and to brutalize the representative of the Maya race. (Manifesto of General Alvarado, military commander of the State of Yucatan, published over his name and that of the provisional secretary, General Rafael Aguerre in the "Diario Oficial del Gobierno Constitucionalista del Estado de Yucatan" for November 1, 1915, pp. 4179, 4180, 4181).

This is "religious liberty"! This is "respect for religious beliefs without other limitation than the preservation of public order"! This is Carranzista sincerity toying with American ingenuousness! But there is more yet. *La Vox de la Revolucion* published at Merida, Yucatan, is a Carranzista organ. Carranzista generals, governors, mayors, and so forth, speak through its columns. These are their sentiments:

(1) The people should understand that the clergy have always been their external (*sic*) enemies and that they (the clergy) and they alone have brought on bloody and fratricidal war, in order to enrich themselves and enjoy worldly goods and pleasures without work, while the people starve and await death in sorrow, believing that they will then begin to enjoy Divine glory. See to it that the reform laws which are wise be observed throughout the whole country, that the people "be not fanaticized" and exploited, that the workmen be not robbed of their wages (*Extract from the speech of the Mayor of Tekax. "La Vox," November* 18, 1915, *p.* 4.)

(2) Official Announcements of the Military Commander of Merida. The Catholic Church of a Town Turned Into a School. . . . Then they passed to the Catholic Church which is large, clean and well ventilated. The Commandant ordered the Commissary to *strip the church, make*

firewood of the confessional and establish the civil school for girls there..... (*"La Vox," November* 18, 1915, *pp.* 1, 2.)

(3 A House of Superstition [i. e. a Church] Converted into a Conference Hall for Rural Teachers. *Telegram from Motul to Merida, November* 12, 1915. (There follows an announcement of the conversion of the church into an assembly hall for rural teachers. (*"La Vox," November* 14, 1915, *p.* 9.)

(4) The Much-Discussed Affair of the Ayala Benefaction. (A long account of the sequestration of a fund left for charitable purposes. (*"La Vox," November* 20, 1915, *p.* 2.)

Here are a few passages chosen at random from the account of this confiscation:

Apropos of this (sequestration) it is time that public authority should pay attention to the exploitation, with which daily, and indeed with shameless and fetid immorality, these tonsured men speculate in the hour of death (*sic*) in order to obtain other people's property. This mystical exploitation at the verge of the grave has become a school (*sic*). The dying person is for the immense majority of these gentlemen priests, a Divine source of speculation and theft..... This vampireism must cease; this sore must be cauterized whatever it costs. Public authority cannot cross its arms in the presence of such iniquitous exploitation of affliction and ignorance. If to punish such exploiters it be necessary to break laws then let them be broken, but let corruption, vice and theft be corrected .....

It is indisputable that the *Revolution will not compromise with the exploiters of fanaticism*.....trafficking clergy who always conceal their booty in the dark lest restitution be demanded, etc.

All this occurred in November, 1915; Carranzista's promise was made in October, 1915. Here then are the respect for religious belief, the liberty of conscience, the freedom of worship guaranteed by the First Chief. That respect, liberty, and freedom consist in blasphemy, expulsion of priests, conversion of churches into halls and schools, denial of the consolation of religion to the people. Americans had thought that those words bore a different signification; some have changed their minds.

Mr. Tumulty remarks that it is interesting to note that Catholic nations joined in the recognition of Carranza. It might be more interesting, were the minutes of the conference published. Let that pass. This is interesting too: Italy is also called a Catholic country; would Mr. Tumulty approve of all the acts of the Italian *Government* towards the Catholic Church? Portugal is called a Catholic country; France is called a Catholic country; would Mr. Tumulty approve of the acts of the Portuguese and French *Governments* towards the Church? Why, Mr. Tumulty, the religious significance of the "Pan-American

Conference" was appreciated by Catholics the very day the Conference was announced. They smiled then, they laugh now.

A few items remain, as follows: First, I have not imputed and do not impute to Mr. Tumulty bad faith, suppression of facts or anything else of the kind. My concern is with the *moral and religious aspects of his letter as it stands.* Secondly, some men who seem to think that they were baptized politicians and not Christians, are declaring that they are fearful "I may not have the facts." These people mistake the object of their fear: they do not fear that "I may not have the facts": they fear the facts. Let them not worry; splints for spines and rubber holders for knees, will prevent their bodies from wobbling. Their souls? Ah, that is another question. Lastly, Dr. James J. McGuire asked "what the situation is" in Mexico. He did not get an answer. I shall answer him. It is plain hell, just plain hell ruled by demons of cruelty and bestiality; and it will remain plain hell until the hand of God smites the demons who have devastated unfortunate Mexico, the land of weeping children and maltreated women. Meantime Americans can thank God that this fair country is likely to remain free from strife, for peace is a blessing.

R. H. TIERNEY, S. J.,
Editor of America.

JOHN BAPST, S. J.

Many of our exchanges note that Friday, December 17, of the year just passed was the centenary of the birth of the Noted Maine missionary, the Rev. John Bapst, who labored through a large section of our State during those trying times which beset the Church in the forties and fifties of the past century.

A great many of the older members of the Church who were in these days, favored with the minstrations of this zealous man, are yet living. Though in their youthful years, when Father Bapst was journeying back and forth on his missionary visitations between the Kennebec and the St. Croix, these veteran children of the Church have still much that is fresh in their memories on Church conditions as they existed in the days of formation immediately preceding the creation of the diocese of Portland.

The career of Father Bapst will be taken up eventually in the columns of the Diocesan magazine, and we would consequently be grateful for any peronal letters from the hand of this gifted priest, or any recollections of personal associations with him durng the years of his missionary life in Maine.

Any documents of the above nature kindly addressed to Maine Catholic Historical Magazine, will be gratefully received, and duly returned to their owners.

The Catholic Church in Maine

The Arrowsic Conference.

The early days of August, 1717, were therefore to witness a motley gathering on the lower waters of the Kennebec. Several days prior to the arrival of Governor Shute and his suite at Arrowsic Island, the Indian clans had pitched their huts on a neighboring shore where they were anxiously awaiting the coming of the colonial authorities at whose hand they expected some relief from the constant encroachments of the white settlers on their tribal lands.

With the history of the past fifty years or so before them, they might well have remained at their far inland lodges subsisting as best they could, as to have come to a conference which only served to place more clearly before the assembled delegates the inevitable day of doom, for the methods already in vogue, would surely be continued, treaties and promises notwithstanding, until the last Indian had been dispossessed of his ancestral estates.

For some reason not altogether clear, Governor Shute had just a short time previous cancelled his engagement with the Indians in a letter addressed to them under date of June 22, 1717, in which he said:

"My good Friends:

I sent you word last winter that I designed to visit the Frontiers of my Government about the middle of this Summer & at the same time to meet with you, being in hopes I should have had nothing to hinder my doing so, but now I find that the affairs of my Government will not allow me to make a progress to the Eastern parts where you dwell till next Spring when I hope (God willing) I shall be able to see you; As I shall always expect you will be true & faithful to your promises to the English so I am careful to keep my word to you, & therefore I thought it proper to give you Notice in Season, that so I might prevent your attendance in expectation of my coming.

You will find the benefit of carrying it well to the English, & I shall order them to carry it well to you, & if you receive injury from any of my people at any time, you must not quarrel with them but make complaint to me that I may punish them. While you are true to your engagements you may expect my favor on all Occasions, being

Yr Loving Friend

To the chiefs of the Indians
about Kennebec & Ambrascoggen Rivers."

As the Governor's letter was passed from village to village, his assurances might have brought some ray of hope, had not experience taught that while the Indians were expected to abide their engagements in peace and contentment, there was no evidence of any fidelity on the part of the English who continued to absorb the Indian lands, treaties and promises notwithstanding.

While Governor Shute may have believed in the improbability of his being able to visit the Eastern provinces during the Summer of 1717, he may at the same time have written the letter above quoted to prepare the Indians of the Kennebec for the radical propositions which he meant to place before them; so that while sending them this seemingly consoling message, he was still hopeful of carrying out his previous arrangements. This would seem evident from the fact that word must have soon followed asking the Indians to meet the Governor, as already arranged, at Arrowsic.

Thither then they came from the upper waters of the Kennebec and the bounding falls of the Androscoggin, the noted chiefs Moxus, Bomaseen, Captain Sam, Nagucawen, Summehawis, Wegwaumenet, Terramuggus, Nudggumboit, Abissanehraw, Umguinnawas, Awohaway, Paquaharet, and Caesar of Narantsouac; Sabatus and Sam Humphries from Androscoggin; from distant Penobscot Segunki, Lerebenuit, and Ohanumbames; to represent the Pequakets, Scawesco and Adewando, one and all accompanied by their numerous followers to plead for justice and peace in the homes of their kindred. It was the summer season and they had long been accustomed to roam about these shores which were even now beginning to team with English life. Father Räle had also come, not alone we may well reason, to continue his missionary labors during summer days at the Seagirt Isles, but to act as counsel of his devoted people in the defense of their rights.

It was on the morning of August 9th, 1717, that the Squirrel, one of the royal ships, bearing Governor Shute and his party, cast anchor off the shore of Arrowsic settlement now known as Georgetown, a rather pretentious village which had but recently been incorporated. The most notable home was perhaps that of John Watts, one of the early settlers who had come here in 1714 and had erected a fortified house of more than modest dimensions. This spacious mansion became the headquarters of the Colonial authorities during their stay at Arrowsic. Haughty in manner as well as overbearing, Governor Shute was little calculated to inspire any degree of confidence in the minds of the Indian delegates who had at once sought to learn his pleasure. A large tent had been erected a short distance from the Watts residence for the conference. Here the stately Shute told the Indian that he would meet them the same

day late in the afternoon, and that they should come as soon as they saw the English flag displayed on the tent: he at the same time gave them a British flag which they were to display as an evidence of their subjection to the King of England.

The setting had in truth been well planned: it would afford a twofold purpose: it would give the aristocratic Governor of the New England Colonies an opportunity of displaying that stately grandeur he loved so well; it would also assist in overawing the simple children of the forest, at a moment when he designed to remove from them the last vestiges of that liberty which they had long enjoyed. It was the 9th of August, 1717, at 3 P. M., when the hour of deliberation was announced. It was a great event in the little town, for which the entire population had assembled; it was also a supreme moment for the Indians who doubtless hoped that their determination and numbers would obtain a redress of those wrongs they had so long endured. It was an occasion where display met display, but the Indians were hardly prepared to accept either of the two propositions placed before them by the haughty Governor. Their one great grievance had been the occupation of their lands; this they were prepared to discuss with a view to an equitable adjustment, but to acknowledge a complete servitude to their English masters in both mind and body was the last thought of the Indian Chiefs who stood there in all the grandeur of their Savage estate: and yet such was the very situation which Governor Shute was about to propose.

The opening of the conference was marked by all the solemnity possible. The interpreters, John Gyles and Samuel Jordan, were duly sworn by the aged Judge Sewall to faithfully convey the sayings of both parties. The Governor welcomed the Indian delegates in a speech which was at once presumptuous and audacious. He reminded them that they were now the subjects of the "great, good, and wise King George; that as both people were under the same King, he would gladly see them also of the same religion, since it was the only true one; and to this end he gave them a Bible and a minister to teach them,—pointing to Rev. Joseph Baxter, who stood near by." "This book," continued the Governor, "contains the true religion; Mr. Baxter who has accompanied us, will remain with you, and teach you its principles."

It is safe to assume that the Indian Sagamores had not anticipated the Governor's proposition; and who in truth would? Surely not the Indians of Maine who had wandered overland to far away Quebec where they had learned the beauties of the Catholic faith, had made the acquaintance of the Black Robe whom they had led to come and dwell among them; surely not the Indians of Maine, who held to the "Old Faith" through sunshine and storm, and whose descendants glory in the self-

same belief today after the lapse of nearly two hundred years. Search our Colonial history page after page, and you will hardly find a more audacious, a cooler proposition than that placed by Governor Shute before the Maine Indians in the closing hours of this beautiful summer day, August 9th, 1717. Haughty Shute had perchance not yet realized that a change of faith meant more than a change of government!

In the presence of this great insult on the part of a royal governor, whom the New England historian Fiske characterizes as "an arrogant person utterly destitute of tact," the Indian chiefs were surprisingly calm and collected, asking leave, after the usual compliments, to reserve their answer until the following day.

Were it permitted us to follow them at the close of this eventful day to the seclusion of their encampment on Pattershall's island, just over against the English settlement, we would doubtless witness the unfolding of those heartfelt sentiments aroused by Governor Shute's shameless proposition which after all may not have been entirely unexpected by the vigilant Räle who had wisely chosen to accompany his faithful parishioners on this trying occasion. We would doubtless witness the fact that while he aided them in the preparation of their answer for the morrow, he found it in no way necessary to fortify their faith against this unbidden assault. "Faithful to it until the world is burned up," as the Indian spokesman had well remarked, Father Räle had only to teach in outline to his devoted neophites the proper reply to such a base proposition.

Among those deeply interesting documents known as "Lettres Edifiantes et Curieuses écrites des Missions Etrangères" we find the spirited reply of the Norridgewock chief, Wiwurna, chosen to speak the following day in behalf of his people. "You astonish me," began the eloquent Indian chief, "by the proposition you make. When you first came here you saw me a long time before I saw the French; but neither you nor your ministers spoke to me of prayer, or of the Great Spirit. They saw my furs, my skins of beaver and elk. Of these only they thought. These they sought with the greatest eagerness. I was not able to furnish them enough. When I carried them a large quantity, I was their great friend, but no farther.

One day, my canoe having missed its route, I lost my way. After wandering a long time I landed near Quebec. Scarcely had I arrived when one of the Black Robes came to see me. I was loaded with furs; but the French Black Robe scarcely deigned to look at them. He spoke to me at once of the Great Spirit, of heaven, of hell, and of prayer which was the only way to reach heaven.

I heard him with pleasure, and remained a long time in the village to listen to him. I demanded baptism, and received it.

At last I returned to my country, and related what had happened to me. My friends envied my happiness, wished to participate. They departed to find the Black Robe, and demand of him baptism. It is thus the French have acted towards me. Thus I tell you that I hold to the prayer of the French. I shall be faithful to it until the world is burned up.

"All people have their own religious teachers. Your Bible we do not care to keep. God has given us teachers. Should we abandon them, we should offend God."

There were no stenographers or shorthand writers to take down the burning words of the Indian chief in the defense of his faith and his ancestral rights: were such the case, we are certain that the words placed by the humble missionary on the tongue of his child, loyal to the last in the faith, would pale in the presence of the burning retort drawn from the Indian heart at the mere mention of taking from him all that he held nearest and dearest, amid his fast changing fortunes, his holy faith. However this may be, Parkman tells us that during Wiwurna's speech, Governor Shute, "In defiance of every Indian idea of propriety, began to interrupt him with questions and remarks. "Wiwurna remonstrated civilly; but Shute continued his interruption, and the speech turned to a dialogue, which may be abridged thus, Shute always addressing himself, not to the Indian orator, but to the interpreter.

The orator expressed satisfaction at the arrival of the governor, and hoped that peace and friendship would prevail.

Governor (to the interpreter) Tell them that if they behave themselves, I shall use them kindly.

Orator (as rendered by the interpreter). Your Excellency was pleased to say that we must obey King George. We will if we like his way of treating us.

Governor. They must obey him.

Orator. We will if we are not disturbed on our lands.

Governor. Nor must they disturbe the English on theirs.

Orator. We are pleased your Excellency is ready to hear our complaints when wrong is done us.

Governor. They must not pretend to lands that belong to the English.

Orator. We beg leave to go on in order with our answer.

Governor. Tell him to go on.

Orator. If there be any quarrel and bloodshed, we will not avenge ourselves, but apply to your Excellency. We will embrace in our bosoms the English that have come to settle our land.

Governor. They must not call it their land for the English have bought it of them and their ancestors.

Orator. We pray leave to proceed with our answer, and talk about the land afterwards.

"Wiwurna, then, with much civility, begged to be excused from receiving the Bible and the minister, and ended by wishing the governor good wind and weather for his homeward voyage."

Thus closed the conference on the question of replacing Father Râle by the Rev. Joseph Baxter,—of changing from Catholicism to Protestantism. The Governor saw that it was useless to argue this point, so he decided for the present not to press the matter, but to quietly leave Mr. Baxter to win his way to the Indian hearts.

In the afternoon, the question of the occupancy of the lands was taken up, but with little satisfaction. Wiwurna did not raise any objections to English settlers occupying the west bank of the Kennebec, provided they did not go too far up river." 'Tell him' rejoined Shute, 'we want nothing but our own, and that we will have;' and he ordered an old deed of sale, signed by six of their chiefs to be shown and explained to them. Wiwurna returned that though his tribe were uneasy about their lands, they were willing that the English should keep what they had got, excepting the forts. On this point there was a sharpe dialogue, and Shute said bluntly that if he saw fit, he should build a fort at every new settlement. At this the Indians rose abruptly and went back to their camp, leaving behind the English flag that had been given them. "Parkman, Half Century of Conflict, Vol. 1, pp. 226-227.

While the Governor had left in abeyance, the question of religious instruction for the Indians, he seemed determined to settle once for all, that of the lands so long a bone of contention between the English colonist and the Indian tribes, and to settle it in a way, that might, and not right, would be the order of the day.

Understanding that the English claimed the lands to the East of the Kennebec in virtue of the Treaty of Utrecht in which the King of France had surrendered their rights, the Indians returned to their island to consult with Father Râle who told them that the King of France simply withdrew the French flag from their country, and that he had never in any way compromised their claims. Bearing a letter from Father Râle to this effect, the Chiefs appeared at the English headquarters the following day, but this only seemed to irritate Shute still more, who well knowing the helpless conditions of the Savages, began to rave about what he termed "the insolent interference of the Jesuit," and to threaten them with a renewal of the war to which he well knew they were adverse.

Fearing that Shute would carry out his threat, the Indians waived for the present their claims, saying: "It is our desire to live in peace. We wish to open friendly trade at fair prices. And we are willing to relinquish for the present, all talk about boundary lines; and we give our consent that the English

should settle unmolested wherever their fathers had settlements But we are very much disturbed in seeing so many forts going up."

"The governor had conquered," remarks Abbott. "New articles of agreement were entered into, such as he dictated. The humiliated sagamores returned to their homes, feeling that the English were their enemies, and the French their friends."

The Arrowsic conference thus closed with a treaty signed by the totemic marks of the assembled chiefs, giving the English the right to enjoy, as an American writer has well remarked, "both the lands which they had formerly possessed," and all others which they had obtained a right unto—leaving the English to decide that they were entitled to all territory that was ever included in pretended sale by debauched and tribeless sagamores."

CHURCH ATTENDANCE

We have heretofore referred to the various means adopted by our non-Catholic friends for the laudible purpose of obtaining good attendance at their Sunday services, but outside the season of something remarkable, unusual or sensational, the attendance remains very unsatisfactory.

There is in truth little wonder at the situation, deplorable as it is, when we take into consideration how little definite doctrine is placed before the starving multitudes by their chosen teachers, frequently men of eminent reputations for learning, bearing titles of D. D., or LL. D., etc., but who chiefly busy themselves with pulling down the few vestiges of revealed truth yet remaining in the hearts of our poor separated brethren. It is a fact yet it is strange, that the people of our generation should be so ready to accept, the statements of those so called exponents of Divine truth, when they attack and deny, without any hesitation, in the presence of their congregations, Sunday after Sunday, truths that have been held as sacred from the beginning, which have been a haven of consolation to our forefathers from time immemorial and which we now behold demolished by the ipse dixit of some irresponsible speaker, who does not hesitate to destroy what have been the rocks of ages, and does not even presume to advance a single iota of proof in apology for his fell work of destruction.. But when a man is his own judge and jury in matters of Divine revelation, it is not surprising that religious anarchy should be the order of the day among our separated brethren and that the vast majority of our fellow citizens should see no necessity of sanctifying the Lord's day by church attendance.

Were the same principal of private judgment, and irresponsible utterances applied to the constitution of our country, the time would be short before we would find ourselves in the midst of universal confusion; and yet such is the condition of affairs among our non-Catholic friends today.

IRISH IMMIGRATION

Rev. M. J. Henry, director of Our Lady of the Rosary Mission, New York, gives in the Irish World under date of October 23rd, 1915, some very interesting details concerning the influx of Irish Immigration and its destination during the past year. According to Fr. Henry there were 23,503 sons and daughters of Erin who came to the United States, which was about 10,000 less than the previous year. Of these 13,015 were males and 10,488 females. Worthy of remark is the fact that of the sum total 20,026 were between the ages of 14 and 44; 1,628 were under 14 years of age, and only 1,849 were 45 or over. That these exiles did not come to our shores penniless is evident by the fact that the total amount of cash which they possessed on their arrival was $1,651,387.

Other interesting data furnished shows us that these prospective American citizens sought in their destination homes in every state of the Union. According to Fr. Henry's report 11 went to Alabama, 53 to Alaska, 19 to Arizona, 15 to Arkansas, 1051 to California, 92 to Colorado, 597 to Connecticut, 28 to Delaware, 56 to District of Columbia, 131 to Florida, 24 to Georgia, 3 to Hawaii, 75 to Idaho, 1,322 to Illinois, 121 to Indiana, 121 to Iowa, 53 to Kansas, 24 to Kentucky, 18 to Louisiana, 346 to Maine, 83 to Maryland, 3,292 to Massachusetts, 1,587 to Michigan, 314 to Minnesota, 3 to Mississippi, 173 to Missouri, 416 to Montana, 77 to Nebraska, 19 to Nevada, 125 to New Hampshire, 1,007 to New Jersey, 3 to New Mexico, 7,770 to New York, 8 to North Carolina, 157 to North Dakota, 517 to Ohio, 16 to Oklahoma, 192 to Oregon, 1,940 to Pennsylvania, 3 to Philippine Islands, 263 to Rhode Island, 11 to South Carolina, 44 to South Dakota, 18 to Tennessee, 99 to Texas, 30 to Utah, 101 to Vermont, 40 to Virginia, 887 to Washington, 13 to West Virginia, 90 to Wisconsin, 45 to Wyoming, showing Maine to be the twelfth on the list.